THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIII—No. 9 **July, 1945**

WE would that all who have a voice in the education of the masses should first know and then TEACH *that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical,* i.e., *spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.*

—H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Where the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness. —H. W. LONGFELLOW

THEOSOPHY

Vol. XXXIII July, 1945 No. 9

THE PARADOX OF JUSTICE

THE capacity to endure courageously whatever of personal injustice is the karma of one's task and responsibility in the service of Humanity marks the self-illumined sage, shines as a beacon to struggling students on the path of self-knowledge, and showers on the world-at-large the secret beneficence of universal brotherhood—the power and the practice of Perfected Men.

The capacity for self-defense against slander, injustice, criticism and correction is almost unlimited in the ordinary man, and the habit is with difficulty surrendered, even by those who attempt to regard the interests of others before and above their own. Indifference to praise and blame is a rare grace, and the silent endurance of personal injustice—when practised by an individual here and there—is met with equal parts of good-humored contempt for "spinelessness" and genuine bewilderment, when not outright scorn and *resentment*. Why resentment? What is there to resent in a man's refusal to return excuses for corrections; to recite another's faults in extenuation of his own; to consider himself unjustly treated and seek redress for his fate; or to answer slander with revengefulness and a copious sense of outrage? Paradoxically enough, the resentment is an inverted confirmation of the high morality of practising the greater justice, or mercy.

The principle of justice to oneself, in spite of being served assiduously, is seldom served rightly. "Justice" is sought for the unworthy member of the human duad, while even the man himself is often guilty of doing violence, or injustice, to the inherent ideas and intuitions which represent his higher nature. It can be taken as axiomatic that what is justice to the soul will be "injustice" to the not-soul, or personal man; and what is pleasant and acceptable to the not-soul will be unlawful in the sight of its spiritual partner. Personal injustice, more often than not, is divine justice, the karma of that same ignorance which prompts the hatreds,

angers and resentments that will some day issue for the individual in more "injustice."

The paradox of justice is the distinction between justice to *my*self and justice to one*self*. It is a paradox unlocked by the occult laws of compassion and self-sacrifice.

WOULD A UNIVERSAL LANGUAGE AID MANKIND?

As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on fire. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still it is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. . . .

The universal method of writing used in the occult lodges actually exists to-day and in several forms. A still older system was used in the very ancient records to some of which H.P.B had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century.—W.Q.J. *The Path*, October, 1894.

"THE HIMALAYAN BROTHERS"

["This letter," wrote H. P. Blavatsky to the London *Spiritualist* in 1881, "is not directed against you, but rather against the pretensions of a would-be 'adept' "—as contained in a previous *Spiritualist* article signed "J. K." "J. K.," it is evident from H.P.B.'s letter, combined his claim to be a Kabbalist and an Adept with doubts of the existence and powers of the Theosophical Adepts, and "insulting aspersions" on their characters and motives. Damodar K. Mavalankar and several other prominent members of the Theosophical Society in Bombay replied, presenting their personal knowledge of the "Brothers of our First Section," and Their known spiritual powers. H.P.B.'s comment was: "The language used by ["J. K."], to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout. . . ."

We reprint below the substance of Madame Blavatsky's letter, with omissions indicated. Students will find "The Himalayan Brothers" a companion-piece to "The Theosophical Mahatmas," one giving the argument from history, the other the argument from Brotherhood—and both showing that appreciation even of the *fact* of Mahatmas requires an open mind and heart. Together, the two articles are substantiation for William Q. Judge's statement that if the Elder Brothers "were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others." The first reception not infrequently becomes transformed into the second, in the progress of doubt, disloyalty, and over-weening self-esteem. The implicit message of "The Himalayan Brothers"—also to be discerned in other writings of H.P.B.—is that the student's judgment of his teacher reflects never so much on the teacher's limitations as on those of the student, who repays high services with criticism instead of gratitude; and that the rejection of truth which is so "close to home" as to sear the selfishness in the heart, is a blindness tragic for the soul.—Eds. THEOSOPHY]

FINDING myself for the period of nearly seven years one of the most abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world's consideration, and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist

in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me—I cannot really help it. Fools are unable, and the wise unwilling, to see the absurdity of such an accusation, for as Shakespeare puts it:

> Folly in fools bears not so strong a note
> As foolery in the wise, when wit doth dote.

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend Them—who have a claim on all the reverential feeling that my nature is capable of. * * *

There is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real "word at low breath" can come but through those fraternities in Egypt, India, and Thibet to one of which belongs "Koot Hoomi Lal Singh." True, there is "adept" and adept, and they differ, as there are adepts in more than one art and science. * * *

No true adept will on any consideration whatever reveal himself as one, to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures [J. K.] would represent them to be, a true adept would rather help than deride them.

There never was a true Initiate but knew of the secret Fraternities in the East. It is not Eliphas Levi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

One who ever perorates upon his occult knowledge, and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense—a *Mahatma,* for his judgment will always be biased and prejudiced by the colouring of his own special and dogmatic religion.

The great science, called by the vulgar "magic," and by its Eastern proficients *Gupta Vidya,* embracing as it does each and every science, since it is the acme of knowledge, and constitutes the

perfection of philosophy, is universal: hence—as very truly remarked—cannot be confined to one particular nation or geographical locality. But, as Truth is *one,* the method for the attainment of its highest proficiency must necessarily be also *one.* It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the *Whole* only by collecting them together again, or each fraction will remain but a fraction.

This truism, which may be termed elementary mathematics for little boys, has to be re-called, in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of *Universal* Occult Science. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern "Western Kabbalists," that it was all *Black* Magic, practised by the "Old firm of Devil & Co."? But together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J. K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas, to Mount Everest? That what is known as the Jewish Kabala of Simon Ben Jochai, is already the disfigured version of its primitive source, the Great Chaldean *Book of Numbers?* That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Orphiels and Raphaels and Greek Tetragrams, is a pale copy of the Chaldean, so the Kabala of the Christian Alchemists and Rosicrucians is naught in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions, in some one national God or *Avatar,* whether in Jehovah or Christ, Brahma or Mahomet, the Kabbalist diverges the more from the one central Truth.

It is but the Occultist, the Eastern adept, who stands a Free Man, omnipotent through its own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and

religious side-issues; he is at one and the same time a Chaldean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hand the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself and depends no more on the whim and caprice of either good or evil deities.

True, the Brothers mention Buddha. But it is not because they hold him in the light of God or even of "a God," but simply because he is the Patron of the Thibetan Occultists, the greatest of the *Illuminati* and adepts, self-initiated by his own Divine Spirit or "God-self" unto all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth chosen and accepted by any one special nation for its God and leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one "Universal Science"—Occultism. The latter is pre-historic and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European and for the former still more gloriously, I am glad to say. * * *

True, there is absolutely no need of going to Thibet or India to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power require not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! where the air is free for hundreds of miles around of all mephytic influence; the atmosphere and human magnetism absolutely pure, and—no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?

—H. P. BLAVATSKY

Bombay, July 20th.

THE DWELLERS ON HIGH MOUNTAINS

By WILLIAM Q. JUDGE

AN account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time to contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great soul," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

NOTE.—This article was published in *The Word,* June, 1912. The place and date of original publication are unknown to us.—Eds. THEOSOPHY

The great traveler, the Abbé Huc, who went over a large part of Thibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveler Jacolliot also attests to the wide extent of the belief in these extraordinary men whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanations from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favor of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by the natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite.

It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and that from there one can now and then see, looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Thibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by, and from that high mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrifice Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and traveled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade—he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the streets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again, he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hira that the Angel Gabriel appeared to him, and told him he was Mohammed, the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal, while the sad, long traveling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care nor by the adverse influences of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and, stern traveler that he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

Ye crags and peaks,
I am with you once again.

Japan, the highly civilized country of Islands so long buried from European sight, and Corea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr, and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborated carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven.

"The Two Systems"

Magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. But the long-pent-up torrent has [now] diverged into two streams—Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism. The two systems threaten the world of the mystics with a speedy conflict, which instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, which is *the* one truth. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (*i. e.*, unsectarian) and impartial manner?" —H.P.B.

SOME OBSERVATIONS ON WORLD PEACE

TO learn to think from a basis of principles is a task for many incarnations. Even the desire to do so presupposes the awakening of the Ego to the existence of those eternal verities which are the root and purpose of his being. Familiarity with these laws, in their varied and inclusive application to life, is indicative of a true understanding of evolutionary processes and aims. Too often, though, the application is limited by a personal outlook, without regard to that principle of Universal Brotherhood (verity of verities!) which leads us to a confident knowledge of our oneness with all that lives.

We are apt to forget that "The 'Wisdom Religion' is the inheritance of all the nations, the world over."[1] All that concerns those nations, therefore, is of significant importance if we seek to act as co-trustees of that inheritance, one day to be claimed by its rightful heirs. Is the student of the Wisdom Religion able to look over the world today without some earnest questioning of common assumptions, and an equally deep wish to bring his cherished principles to the assuagement, at least, of human woes? "We must take care of each other," wrote Robert Crosbie, "not of ourselves according to the personal basis on which this and every other nation in the world is proceeding today."

Both a science and a faith are comprised in this business of taking care of each other in the national and international fields. It needs a knowledge of the spiritual, psychical, and physical constituents of human nature, and a belief in the power of the sovereign will. A conclusion reached on empirical grounds may supplement the application of universal moral principles only if the experience and observation to be relied upon are co-extensive with human and divine nature and with the wider sweep of natural laws. It would be a mistake, in this connection, to suppose that a bitter experience is all that mankind needs in order to retrace its steps from the path of error and to set out in the quest of first principles. Wise thought and action may be derivatives of suffering; but they are not necessarily its outcome, in the absence of any knowledge of true causation. There have been other world crises, and we search the pages of history in vain for words of assurance as to their lessons having been learned. It was truly said by a

[1] *Secret Doctrine,* I, xviii.

Great Teacher, in another connection: "It is time that Theosophy should enter the arena."

In 1921, Professor R. T. Tawney wrote in his famous work, *The Acquisitive Society,* some words which will persuade student-theosophists that they are not alone in their insistence upon establishing right principles before attempting to reform the world:

> An appeal to principles is the condition of any considerable reconstruction of society, because social institutions are the visible expression of the scale of moral values which rules the minds of individuals, and it is impossible to alter institutions without altering that valuation.

What are some of the present-day valuations that form the noumena of so many of the blue-prints of the New Order? For present-day acceptation, and with particular reference to World Order, they are best summed up in the words of what has become known as "The Atlantic Charter," namely, a secure and lasting peace which will "afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." The contrast with existing circumstances in Europe and elsewhere is glaring. In what way, then, are the essential conditions of such a peace to be brought about? It is affirmed, in a later document, that these conditions will be forthcoming by "victory in this war" and by the setting up of an international organization "to maintain peace and security" (*Plans for the Final Defeat of the Common Enemy,* Crimea Conference, February). There is a reference in the Crimea *Plans* to removal of "the political, economic, and racial causes of war." Moral causes do not exist, apparently, or, if they do, are not subjects for "realistic" deliberation anywhere!

Apart from the obvious fact that victory in war never yet produced a real peace, but only a temporary cessation of hostilities, and the not so apparent truth, in a world bewitched by machinery, that international organization is no insurance against aggression (as witness the now defunct League of Nations), where may we hope to find the essential pre-requisite of similarity of aim and purpose in the direction of peace among nations whose first and last law is self-preservation and "enlightened selfishness," with all their implications? To quote Professor Tawney again:

> The condition of effective action in a complex civilization is co-operation. And the condition of co-operation is agreement, both as to the ends to which effort should be applied, and the criteria by which its success is to be judged.[2]

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[2] *Religion and the Rise of Capitalism,* 1926.

In actual fact, the vast panorama of world affairs is seen only through the portals of our own era, where it is said the seer may discern words that "point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Materialism."[3] These words, published in 1888, were prophetic, as all history since then bears witness. And, as to the specific superstition that victory brings peace, we do well to remember the words of an eminent military historian, writing on the illusion of victory:

> We learn from history that complete victory has never been completed by the result that the victors always anticipate—a good and lasting peace. For victory has always sown the seeds of a fresh war; because victory breeds among the vanquished a desire for vindication and vengeance, and because victory raises fresh rivals. In the case of a victory gained by an alliance, the most common case, this is a most common sequel. It seems to be the natural result of the removal of a strong third-party check. (*Why Don't We Learn From History,* by B. H. Liddell Hart, 1944.)

The same writer may be quoted upon the origins and course of World War I: "While economic factors formed a predisposing cause, the deeper and more decisive factors lay in human nature—its possessiveness, competitiveness, vanity, and pugnacity, all of which were fomented by the dishonesty which breeds inaccuracy."

The inaccuracy of which Capt. Liddell Hart writes is nowhere more in evidence than in the reckless use of words—a habit so prevalent today. "Realism" is being overworked by statesmen. It is used to denote the outlook of individuals or nations who experience a sense of futility in challenging the forceful and selfish arguments of more powerfully-armed nations who "know what is best" for their weaker brethren. It is also used to indicate the so-called philosophy of those who know "on which side their bread is buttered." From this essentially modern standpoint, the view of the Buddha that "Self-conquest is better than other victories" is peculiarly unrealistic! Other words are equally perverted from their true meaning: *e. g.,* democracy, liberty, freedom, justice, wealth, poverty, truth—all possess only the significance arising from momentary circumstances, and a validity that borders upon the parochial. Exaggeration is equally a menace to truthful understanding. "Colossal" and "stupendous" merely advertise the com-

[3] *S. D.,* I, xli.

monplace, and the veriest squeak of talent has been transposed into "brilliant genius." The result is an almost total indifference as to whether a thing possesses truth or not. The next stage will be a blunting of perception in all that concerns a truly human life, with an ensuing travesty of reality in art, literature, and current history. There is profound truth in the judgment of Professor Tawney:

> The children of the mind are like the children of the body. Once born, they grow by a law of their own being, and, if their parents could foresee their future development, it would sometimes break their hearts.

It may be asked what has all this to do with world reorganization for world peace? We reply—everything, unless the new ordering of nations is to become another legendary Towel of Babel. The conditions of a true peace are not present in a distressing conflict of meanings and values totally unrelated to the fundamental moral nature of man. Nor may we hope to obtain the rightful environment unless we are prepared to face the inevitable sacrifices of the personal nature and its appetites. Is the world ready to pay the price necessary for the acquirement of a true Peace? There is little (if any) evidence that it is willing to do so. Let there be no doubt about the cost being a heavy one, in more than a material sense. For practical purposes, it may be said that world peace will remain a dream unless and until man's spiritual intuitions are fully opened and he understands something of the operative influence of Karma in relation to Universal Brotherhood.

> Until then the only palliative to the evils of life is union and harmony—a Brotherhood *in actu,* and altruism not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats—still, unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if
>
> " . . . virtue in distress, and vice in triumph
> Make atheists of mankind,"
>
> it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity.

PATH TO KNOWING

WHEN first the student steps from the gloom of ignorance, skepticism and despair into the sunshine of the age-old Wisdom Religion, a great joy surges through his being and for once he is truly happy. Catching glimpses of the vast panorama of knowledge before him, he hungrily devours the Theosophical literature, believing that as he proceeds he comprehends all. In spreading the glad tidings to acquaintances, however, he experiences disappointment at their failure to share his enthusiasm. Frequently, the objections they voice reveal how unstable his own Theosophical foundation still is, and recognizing the need for a more thorough understanding he returns to his studies.

Perhaps he delves into the more difficult works such as *The Secret Doctrine*. He reads how worlds come into being, and hopes to see the complete process unfold before his eyes. He would know just what the Will is, what Universal Mind is, the Over-Soul, and Primordial Matter. He wishes to make precise distinctions between the Seven Principles of his own constitution, as well as those of the Cosmos. Who are the Dhyanis and the Avatars and the Logoi, he wonders. What is the Heavenly Man? Again he confesses to ignorance. Using brain and mind as mere recorders in the accepted academic fashion, he imagined that his facility to repeat the leading tenets, cite chapter and verse, denoted a Theosophical education. He believed that he had learned to think, yet finds himself unable to discern the principle underlying a practical every-day problem. Appreciating how wide is the gulf separating head learning from first-hand realization, he seeks another way of spanning the abyss of intellectuality.

He reads in the *Secret Doctrine* that "the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of 'Universal' evolution and our present state." Why? "To give such an account would be impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited." In juxtaposition with this is to be placed another statement: *"Live the life and you will know the doctrine."* A strange teaching this! Can living the Theosophic life have even the remotest relation to anthropogenesis, to Rounds and Races, to any metaphysical concept? Is here sus-

picious resemblance to dogmatic theology's fiat that if certain ritual be performed, or affirmation of faith made, salvation is assured?

Even third-hand glimpses of nature's hidden operations are impossible to the masses, engrossed as they are in sensuous existence. They have still to yearn to hear of the Life, let alone live it. The student of Theosophy has heard, yet harbors at times the peculiar thought that until the intellect is fully enlightened application cannot commence. While living the life personal, can the impersonal, the universal, be embraced? Can cold intellection, the mortal analytical mind, examine into the Infinite? If metaphysical concepts remain inchoate pictures, or—what is decidedly dangerous—grossly materialized images, this only reflects on the living of the student. Theosophy can not be honestly discarded as false until it has been tested as an alchemizing power in and on one's life. The Theosophist finds his laboratory in the invisible seven-storied temple of the Heavenly Man. For him there are no outside subjects to dissect mentally or morally, though through natural observation and comparison he can learn much.

Here are obvious truisms: Scatter the clouds and the sun shines through. Dissipate the thick mists enveloping the brain mind, and the Sun of our being will penetrate. The essential moral condition established, Higher Manas "which knows, and does not depend on reason" in its own domain, will know right here and now. Unerring intuition can illumine the waking hours when the lures and sophistries of the animal man are ignored, the refractions of the mind lens corrected, and when, with enlightened faith and an aroused will, we aspire to see and feel as the Divine Man sees and feels. Once a universal, selfless attitude is attained, "the whole force of what we may call nature in its fullest sense comes into play," says Robert Crosbie. "All the great powers of nature flow into the one moving in that direction and from that basis. We shall come to understand all laws; for, as we progress, those laws *exhibit themselves spontaneously within us.*"

When confronted with an enigma, let the student ask of himself what impediment in his acquired nature eclipses clear perception in this instance. He yearns to fathom the Spiritual Will? Is he *will*-ing to forego personal desire in its protean forms? Behind the lower manifestations of will stands the lower feeling nature; all-embracing compassion alone provides an agency for the instantaneous expression of the Divine Will. He longs to perceive the nature of Higher Manas? Then, of course, he will no longer allow its lower

half to rule his mental life. He wants nothing less than Absolute Truth? Henceforth, he will not base his actions on relative conceptions; he will cease being self-deceived by nature's mayas. He would know Karma, Universal Law? He will refrain from being unjust, expecting, covetous, impatient and fearful. He would comprehend Absolute Duration, and time's ultimate divisions? At least, he will not continue to employ the words "past," "present," and "future" as final terms. A hairbreadth's demarcation is sought between Mulaprakriti, Akasa and the Astral Light? Be warned: if for all practical purposes gross matter is the student's terra firma, he will adapt its qualities to Primordial Matter! As H.P.B. once said to a student: "You remain steadily on the three-dimensional sphere seeking to force the higher dimensions to slip down and fit themselves in, into your three-dimensional sphere instead of raising yourself to their level." The materialist, therefore, scornfully waves aside metaphysics, and labels it "pure abstraction." It *is* "pure" abstraction, and when man "abstracts" himself from narrow concerns and biased pre-judgments, and becomes sufficiently pure in heart, he will rend the veil his own hand has drawn over life's mysteries.

We become that which we live; we know that which we become. It is given to each to confirm this promise of *The Voice of the Silence*:

> Help nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the *eye of Spirit*—the eye which never closes, the eye for which there is no veil in all her kingdoms.

"THE STRICT ORDER OF NATURE"

Adepts and Mahatmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

—W.Q.J.

AMONG YOUTH-COMPANIONS

JANICE had volunteered for the report of the meeting, and a few minutes after it had ended, Dave came over to find her busily working on it. He chuckled at the sight, and said, "I see you don't take any chances with your memory, eh?"

"I certainly don't," replied Janice, grimly pecking at the typewriter. "I've had too much experience with it to trust it any further than is necessary. Why, by tomorrow morning, there'd only be a few scattered remnants of the discussion in my head—and those rather hazy, I'm afraid."

"Yes," Dave agreed. "But I find that I always remember what *I* said—those brilliant remarks stay clearly in my mind long after the others have faded from it."

"That happens with me, too," Janice said. "Evidence of my unconscious self-esteem, I always thought. But since it's the same case with you, I guess there must be another explanation. Your modesty forbids that I assume the same reason for you!" she added, wickedly.

"Yes, I agree with you there," came back Dave, with an unabashed grin. "On both counts—my modesty and the need for another explanation. I've already figured out one, too, and it has nothing to do with conceit. It's only that an idea *you* get usually hits you harder than an idea received at second-hand from someone else. You know how often it is said that with clear seeing, or clairvoyance, the power of memory as we know it becomes superfluous. With direct cognition, all seeing is in the 'present.' Seeing into the Astral Light or the Memory Book of Nature, is like looking into the Eternal Now of people, events, places, thoughts, feelings and actions."

"There must be a positive correlation between knowledge and memory," affirmed Janice thoughtfully. "Something familiar to us can easily be recalled. But the distinction between knowledge or wisdom and information comes in here. It's information we have a hard time remembering. But when we transform the information into demonstration of principles, we have knowledge, and from then on it is at our call. Information, acted upon, becomes part of our working knowledge."

"Wouldn't you say, incidentally, that that is the key to effective teaching?" Dave asked. "The best teacher is the one who can

arouse ideas in the minds of the pupils—not fill them full of his own or someone else's thoughts. Calling out the pupil's own creative imagination enables him to learn for himself, by arousing the thinking principle—Higher Manas, instead of lower Manas—the imitating intelligence. Manas is like the two-headed god, Janus, who faces in both directions. The backward-facing countenance is lower Manas, which must rely on memory, or past example, for its effectiveness. The forward-turned face represents the creative, independent, thinking entity, or Higher Manas."

"I came across an interesting statement by H.P.B. the other day," said Janice. "I have it here." She fumbled in her purse, finally bringing forth a rumpled and tattered piece of paper. Seeing Dave's unconcealed amusement at its condition, she explained loftily: "I haven't had time to copy it into my book yet. But here's what she says: 'While the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "soul's" memory, because it is no MEMORY for it, but an ever-present reality on the plane which lies outside our perceptions of space and time!' "

"Mr. Judge says in the *Ocean* that the astral man retains the impressions of every event, however remote or insignificant," added Dave. "It would be interesting to work out the distinction between the two 'memories'—the Soul's and the astral man's."

"Seems to me that the memory of the astral man would be essentially physical, or at least, material," suggested Janice. "That memory would be operative in cases where we are involuntarily repelled by some object, or, conversely, irresistibly attracted by it. It must be a demonstration of the activity of the lives which we are constantly impressing and receiving impressions from. The working of the memory of the astral man must be dependent on the action of the lives."

"And then, you could say that just as that 'astral memory' relies on the lives for concrete expression, so the Soul's memory is materially expressed in the astral memory." Dave was one to "see in correspondences." "The memory of the Soul, while it retains even 'the most trifling action of our lives,' is on a different plane from the astral. It is probably not the action or the event which is retained, but the kernel of it, the lesson learned, or the cause set in motion there, which is present in the smallest deed or thought. It is that, only, with which the Soul is concerned. It cares not for the specific event, the particular action which was the embodiment

of the lesson. The preservation of 'specificities' is the work of the astral matter and memory."

"There's something else about memory that has always vaguely troubled me." Janice had by this time completely forgotten her report, which lay neglected on the table in front of her. "You remember that H.P.B. and W.Q.J. both state that the details of all past lives are preserved in the inner man, to be one day brought back to the conscious memory of the Ego."

"You forgot to add a very important part," Dave caught her up so quickly that it was evident he himself had puzzled over the statement many times. "Mr. Judge specifically states that such *conscious* memory—which distinguishes it completely from the 'astral memory' we were just discussing—will only occur *when we are fully perfected.* I think that is the most important part of the whole statement. If you lay that statement next to the one that the Ego, before incarnating, sees his whole future existence before him, and *sees its justice,* a very interesting thought will occur to you. The Ego awaiting incarnation is in an impersonal state. That is, he is not entangled in the meshes of present desire and pleasurable anticipation. He is in the state of spirituality, a state which is permanent for the perfected man, who has attained, while in the body, the subjugation of those desires and passions which cloud soul vision. Therefore, both these Egos can see their future and past existences, being not attached to them.

"It is said that if we were to see our past now, its horrors would overwhelm us. This does not happen to the perfected man, because his past is *past,* irrevocably finished. He knows that such actions are not possible to him in the future, and that he is not acting that way in the present. Unless he could survey them impersonally, he would be merely subjecting himself to a useless degradation. The past is the hollow of the wave of progress, and therefore does not stir us."

"In other words, if we were to see our past, with all its wickedness, in our present state, we would be overcome, not by that past, so much as by the realization that our present is not of an essentially different nature?" Janice queried. "That's a fairly strong point, but you still haven't explained about the whole mass of details preserved in the inner man, and one day brought to conscious memory."

"I was coming to that," answered Dave, imperturbably. "I gather that your confusion is in regard to where such details are stored. If, as we have decided, the Soul's memory is one of lessons, and if

the astral man's memory of details and events cannot bridge the dissolution of the body, there remains but one other explanation, that I can see. Such details, events, and actions, performed by us, or undergone by us, are, so to say, imbued with our vibration. They must be peculiarly ours."

"In other words, a portion of the pictures and sounds in the astral light is intimately connected with each one of us," concluded Janice, adding irreverently, "Then, you might say, each one of us has a corner he can call his own?

"Well," she broke off, ruefully surveying her unfinished report, "all this reminds me of a nice little corner that I call *my* own. And that's where I'm going right now!"

Hiding Theosophy Under a Bushel

If there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct attention to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give. [W. Q.] J.

The Path, July, 1889.

STUDIES IN THE "GLOSSARY"
III

THE universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution. This is basis for the universal law of correspondence, and explains why the early Theosophists, disciples of Ammonius Saccas, called themselves *Analogeticists.* They followed the practice of interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence, which is now found in the Kabbalistic system, and preeminently so in the Schools of Esoteric Philosophy, in the East.

The divisions of the sevenfold universe may be laid down roughly as The Absolute, Spirit, Mind, Matter, Will, Akasa or Aether, and Life.

Of the Absolute, the Universal Principle, nothing is even predicated except that its universal presence and actuality are a philosophical necessity. The term *Absoluteness* denotes an abstract noun, which is more correct and logical than to apply the adjective "absolute" to that which has neither attributes nor limitations, nor can IT have any. It is the Parabrahm of the Hindus, meaning literally "Beyond Brahmâ"—the attributeless, the secondless reality. Symbolized esoterically by the Latin term *Vacuum,* and the Sanskrit *Sat,* It is the one ever-present Reality in the infinite world; the divine essence which *is,* but cannot be said to *exist,* as it is Absoluteness itself. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle (Ain-Soph) was an abstraction, like Parabrahmam, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher. But with the early Chaldean Kabbalists Ain Soph is "without form or being," having "no likeness with anything else." That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the *Logos,* who stands next to the "Limitless One," and the "Second God." "The *Second* God is its (Ain Soph's) wisdom," says Philo. Deity is NO-THING; it is nameless, and therefore called Ain Soph; the word *Ain* meaning NOTHING. "It is so named because we do not know, and it is impossible to know, *that which there is in that Principle,* because . . .

NOTE.—This study is correlated with Chapter II of the *Ocean of Theosophy.*

it is above Wisdom itself." This shows that the real Kabbalists agree with the Occultists that the essence, or that which *is* in the principle of Wisdom, is still above that highest Wisdom.

The Occultists speak of the Black Fire, which is the symbol of the unknown and unthinkable Brahm, and declare any speculation on IT impossible. But, again, the Kabbalists, owing to a subtle permutation of meaning, endow even Ain Soph with a kind of indirect will and attributes, and call its "fire" *white,* thus dragging the Absolute into the world of relation and finiteness. And this is the difference between the Aryan and the Semitic philosophies. Black Fire means Absolute Light and Wisdom; "black" because incomprehensible to our finite intellects.

The term *Be-ness* was coined by Theosophists to render more accurately the essential meaning of the untranslatable word *Sat.* The latter word does not mean "Being," for it presupposes a sentient feeling or some consciousness of existence. But, as the term Sat is applied solely to the absolute Principle, the universal, unknown, and ever unknowable Presence, which philosophical Pantheism postulates in Kosmos, calling it the basic root of Kosmos, and Kosmos itself—"Being" was no fit word to express it. Indeed, the latter is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an Entity than a non-Entity, but both. It is, as said, absolute *Be-ness,* not *Being,* the one secondless, undivided, and indivisible All—the root of all Nature visible and invisible, objective and subjective, to be sensed by the highest spiritual intuition, but never to be fully comprehended. *The most that can be said is that the Absolute periodically differentiates itself, and periodically withdraws the differentiated into itself.*

The *Tao-teh-king,* written by Lao-tze, contains all the fundamental tenets of the Esoteric Cosmogenesis. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the "Principle which exists by Itself, developing Itself from Itself," *i. e., Swabhavat.* As its name is unknown and its essence is unfathomable, philosophers have called it *Tao* (*Anima Mundi*), the uncreate, unborn and eternal energy of nature, manifesting periodically.

The first differentiation—speaking metaphysically as to time—is Spirit, with which appears Matter and Mind. Akasa is produced from Matter and Spirit, Will is the force of Spirit in action and Life is a resultant of the action of Akasa, moved by Spirit, upon Matter.

Brahmanism would say: The first differentiation—speaking metaphysically as to time—is Brahmâ. Separating his body into two halves, male and female, he creates in them Vach and Viraj. In plainer terms and *esoterically,* Brahmâ, the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach—which is the *Logos* of Deity or the manifested expression of the eternal divine Ideation. Metaphysically, Brahmâ or Spirit is the germ of primeval differentiation, or the point in the infinite Circle "whose center is everywhere, and circumference nowhere."

Brahma, or Brahman, is the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmâ, on the other hand, the male and the alleged Creator, exists periodically in its manifestations only, and then again goes into *pralaya, i. e.,* disappears and is *annihilated.*

The Matter above spoken of is not that which is vulgarly known as such. It is Homogeneous Matter, that which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be. It is the abstract aspect of Parabrahman, though both unmanifested and unknowable. The basis or root of all things, it is the world-substance and stuff, or rather that which is beyond it —the spirit and essence of substance.

Mind is the first product of root-nature, or Mulaprakriti, and Mind is the first principle of Universal Intelligence and Consciousness. The eternal thought, impressed on substance or spirit-matter, in the eternity, becomes *active* at the beginning of every new life-cycle, and it is this Principle of Light and Life through which evolution took place. To the Egyptians it meant the "One-only-One," because they did not proceed in their popular or exoteric religion higher than the *third* manifestation which radiates from the *Unknown* and the *Unknowable.*

The source of the Waters of Knowledge is said to be concealed in the invisible space or akasic regions. Akasa is the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the *First Logos,* or expressed thought. This is why it is said in the *Puranas* that Akasa has but one attribute, namely sound, for sound is but the translated symbol of *Logos* —"Speech" in its mystic sense. The same as the Alaya of the Northern Buddhists, it is the "Soul of the World," the divine

essence which permeates, animates and informs all, from the smallest atom of matter to man and god. It is in a sense the "seven-skinned mother" of the stanzas in the *Secret Doctrine,* the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvana;* in its lowest, Astral Light. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi* (Akasa), it means, esoterically, that our higher Egos are of an essence identical with *It,* which is a radiation of the ever unknown Universal ABSOLUTE.

In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation.

The seven Principles, Elements or original essences are the basic differentiations upon and of which all things are built up. They are the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical.

When a world or a system comes to the end of certain great cycles men record a cataclysm in history or tradition. As Vishnu, in Hindu cosmology, foretells the deluge to Vaivasvata-Manu, and forewarning, commands him to build an ark, wherein he and seven Rishis are saved; so the god Hea, of the Babylonians, foretells the same to Sisithrus commanding him to prepare a vessel and save himself with a few elect. Following suit, almost 800,000 years later, the Lord God of Israel repeats the warning to Noah. Which is prior, therefore? Berosus, a Chaldean priest of the Temple of Belus, wrote for Alexander the Great the history of the Cosmogony, as taught in the Temples, from the astronomical and chronological records preserved in that temple. The only guide to this Cosmogony may now be found in the fragments of the Assyrian tablets, evidently copied almost bodily from the earlier Babylonian records; which are undeniably the originals of the Mosaic Genesis. The

story of Sisithrus, now deciphered from these tablets, corroborates that which was said of the Chaldean deluge by Berosus, Apollodorus, Abydenus, etc., etc. This tablet XI. covers every point treated of in chapters six and seven of *Genesis. The Hebraic story is but a poor fragment torn from the pavement of the Temple of Truth.*

Ever since the ignorant monks and theologians of Asia Minor and Europe succeeded in imposing the Mosaic account of the genesis of earth and man upon the coming western evolution, the most learned even of our scientific men have stood in fear of the years that have elapsed since Adam, or have been warped in thought and perception whenever their eyes turned to any chronology different from that of a few tribes of the sons of Jacob. The chronology prefacing the *Book of Genesis* (English translation) is given "Before Christ, 4004," which figures are a rendering by solar years. This has generally been considered to be a statement of the age of the world. But in the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This figure has a suspicious resemblance to the older doctrine of the Sari, or cycles, of Chaldea and Egypt. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned one hundred and twenty Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga 4,320,000 years. This "coincidence" is well explained in Occultism. The "chosen people" have been fond at all periods of history of helping themselves to other people's property. From the appropriation of the early history of Sargon, King of Akkad, and its wholesale application to Moses born (if at all) some thousands of years later, down to their "spoiling" the Egyptians under the direction and divine advice of their Lord God, the whole Pentateuch seems to be made up of unacknowledged *mosaical* fragments from other people's Scriptures.

In the Christian Bible is a verse saying that one day is as a thousand years to the Lord and a thousand years as one day. This is undoubtedly a statement of the older doctrine of the length of Brahma's day and night—the periodical coming forth of the universe of manifested worlds. Brahmâ's Day is a period of 2,160,000,000 years during which Brahmâ, having emerged out of his golden egg (Hiranyagarbha), creates and fashions the material world (being simply the fertilizing and creative power in Nature). After this period, the worlds being destroyed in turn, by fire and water, he vanishes with objective nature, and then comes Brahmâ's Night.

When this cosmic day opens, cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This first matter (or principle of things), according to Thales and other ancient philosophers, is Water. Of course this is not water on the material plane, except in a figurative sense, but is the potential fluid contained in boundless space. This was symbolized in ancient Egypt by *Kneph,* the "unrevealed" god, who was represented as the serpent—the emblem of eternity—encircling a *water*-urn, with his head hovering over the waters, which he incubates with his breath. Alchemists claim that when pre-Adamic earth is reduced by the Alkahest to its first substance, it is *like clear water.* The Alkahest is "the one and the *invisible,* the water, the first principle, in the *second* transformation."

The real age of the world is asserted by Theosophy to be almost incalculable, and that of man as he is now formed is over eighteen millions of years. What has at last become man is of vastly greater age, for before the present form appeared the human creature was sometimes of one shape and sometimes of another, until the whole plan had been fully worked out into our present form, function, and capacity. At one time there was on the human cranium an orb with the *third eye* in it. This degenerated later in the human race into a fleshy protuberance, to disappear gradually, leaving in its place but an occasional flame-coloured aura, perceived only through clairvoyance, and when the exuberance of spiritual energy causes the (now concealed) "third eye" to radiate its superfluous magnetic power. At this period of our racial development, it is of course the "Buddhas" or Initiates alone who enjoy in full the faculty of the "third eye," as it is more or less atrophied in everyone else. This is symbolized by Thoth, the Egyptian god of wisdom, who is seen bearing the "Eye of Horus," the *third eye,* in his hand.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Analogeticists; Head of all heads; Absoluteness; Parabrahm; Vacuum; Sat; Ain Soph; White Fire; Wisdom; Black Fire; Be-ness; Brahmâ Viraj; First Point; Brahma; Homogeneity; Aditi; Svabhavat; Alaya; Demiurgic Mind; Mahat; Cosmic Ideation; Ptah; Demiurgos; Nout; Ab-soo; Akasa; Anima Mundi; Will; Principles; Sisthrus; Berosus; Dynasties; Izdubar; Brahmâ's Day; Brahmâ's Night; Water; Tao-teh-king; Uchnicha; Thoth.

ARGUMENTS ON REINCARNATION

IV: Nature of Memory

MEMORY in man is, from the materialistic point of view, one of the most mysterious things on earth. A man may forget some incident over such a long period of time that there is no particle in his body or brain that has not been replaced over and over. Yet upon a certain stimulus the memory-picture will spring forth as bright and clear as the day when the memory was made.

In fact, the very old live almost entirely in the vivid resurrected memories of the past. In what storehouse are those memories kept, if not in some permanent *self* that is undamaged by material vicissitudes? Some say impressions are retained in the brain cells; but *how* retained? They have never said, never described a mechanics of retention. Again, a man may lose all his memory due to a brain injury, for so many years that his brain is all changed; then recover it by another accident. Where was it while his brain was changing? Or a man may, in dying, remember something which his eyes may have seen, but which his conscious self never registered.

F. W. H. Meyers records some remarkable phenomena of this kind. People suffer all kinds of mental and physical diseases due to *unconscious* memories of things that happened in childhood, as any psychoanalyst knows. Why not just as easily memories from *past* Lives?

What is the universal process of learning? By painstaking and sometimes painful practice, until the action becomes automatic. Are we to suppose that a *conscious* action can be gradually changed into a purely mechanical one? Or is the most logical explanation that learning is a process of *training* a lower form of consciousness in the body by a higher, stronger, and more evolved one? This applies not only to such things as manual skill, music, driving, etc., but to highly mental processes. Some skilled mathematicians add or multiply by looking at the figures and setting down the proper digits automatically. If they allow themselves to *think* what they should be, they become slow, confused, and inaccurate. One Professor of mathematics was ambidextrous to the extent that he could write either two different equations at the same time, one with each hand, or the right and left halves of an equation.

Is this explainable except on the theory of different levels of evolved consciousness in the human organism, some taking orders from others for the performance of their own particular jobs? And where in any logical universe could the power or skill come from, except through *acquirement?* Where can the vast differences in the possibilities of acquirement come from except *past learning?* In what other way could the "organizatory factors" of Prof. Eldridge, his "entelechies," have been evolved, except by experience in other organisms, from the very lowest to the highest, from mineral to man?

To Henry Ford, as to every other reincarnationist, this is the origin of every capacity:

> I adopted the theory of reincarnation when I was 26. . . . When I discovered reincarnation, it was as if I had found a universal plan. . . . I was no longer a slave to the hands of the clock. There was time enough to plan and to create. . . . I felt that order and progress were present in the mystery of life. . . . I would like to communicate to others the calmness that the long view of life gives to us.
>
> Genius is experience. Some seem to think that it is a gift or talent, but it is the fruit of long experience in many lives. Some are older souls than others, and so they know more.

To Thomas Edison—who was one of the earliest members of the first reincarnationist association in America, the Theosophical Society—the consciousness of man resided in the brain in the form of a swarm of "entities" which left it at death for another home.

THE BEGINNING OF WISDOM

He that is perfectly wise is perfectly happy; nay, the very beginning of wisdom makes life easy to us. Neither is it enough to know this, unless we print it in our minds by daily meditation, and so bring a good will to a good habit. And we must practice what we preach, for philosophy is not a subject for popular parade, nor does it rest in words, but in things. It is not an entertainment taken up for delight, or to give a flavor to our leisure; but it fashions the mind, governs our actions, tells us what we are to do and what not. It sits at the helm, and guides us through all hazards; nay, we cannot be safe without it, for every hour gives us occasion to make use of it. It informs us in all the duties of life: piety to our parents, faith to our friends, charity to the miserable, judgment in counsel; it gives us peace by fearing nothing, and riches by coveting nothing.

—SENECA

ON THE LOOKOUT

"Hunger at the Peace Table"

Under the above title in the May 12th issue of *Satevepost,* appears a scientifically objective survey of the major problems of soil exhaustion and of over-population. Although the type of analysis presented here is not unusual, this particular article merits careful consideration on the part of Theosophical students. Written by William Vogt, the chief of the Conservation Section, Pan-American Union, "Hunger at the Peace Table" is an excellent example of the genuine service that can be performed by natural scientists in clarifying and de-personalizing world problems. In an unpretentious manner, the author is listing those factors in the Karma of our age which will tend towards even more disastrous eruptions of war in the future, unless solved intelligently from an international view-point.

> Not only are populations steadily growing; they are making increasingly heavy demands on the surface of the earth. Nearly everywhere life expectancies are increasing. Not only are there more mouths to feed, they must be fed during more years. And they demand more to eat. The complexity of this demand is almost beyond one man's comprehension. It touches nearly every phase of modern man's existence.

The Facts

> Populations are mounting nearly everywhere. Mexico, ravaged by deforestation and floods, soil erosion and hunger that walks in its steps, has grown more than 30 per cent in the last fifteen years. This is probably extreme—in general, reliable statistics are not available—but it illustrates the trend. Tragic China is outbreeding the enormous losses caused by war and, according to Dr. Warren S. Thompson, "may well grow at the rate of 10 to 15 per cent in a decade for several decades." Even India, land of malaria, cholera, plague and starvation, increased by 50,000,000 or 15 per cent, between 1931 and 1941.
>
> Perhaps we can visualize the situation if we think of two trains. One of them represents world populations; the other, natural resources. They are running toward each other—on the same track. What is going to happen when they meet? What is being done to keep them from meeting?
>
> Japan has given us a partial answer to the first question, and, as a result, thousands of American boys are dying all over the Western Pacific. Many explanations have been offered for Japanese

aggression, but I have never seen Louis Pasteur mentioned, nor American foundations, nor our own schools of public health, which have contributed so much to building up the Japanese population. Yet can anyone deny that population pressures set off the explosion?

China is feeling its oats—and continuing to destroy its land. What is going to happen in China as industrialization, outstripping improved land use, provides China with the means of doing something about famine besides starving?

THE IMPARTIAL VIEW

Formulations of equations such as these help readers to grasp one of the fundamentals upon which an understanding of Karma depends. Great problems are global ones, and their solution requires breadth of perspective. True science is global, never partisan—therefore its impetus is toward the recognition of Universal Brotherhood. It is in precisely this way that genuine science must be regarded as the ally of Theosophy, and the growth of the scientific movement "every bit as much a motion of the Theosophical Movement as is the present Society of that name." William Q. Judge, in the article entitled *The Theosophical Movement,* goes on to say, "Indeed that struggle and the freedom thereby gained by science were really as important in the advance of the world as are our different organizations." Mr. Vogt's *Post* article is simply an expression of scientific knowledge, and such knowledge, unlike the materialistic theorization of other scientists not attending strictly to their own business, is of inestimable value in illustrating the practical relevance of Theosophical principles in the world.

THE GREAT DISPARITY

Mr. Vogt avoids the mistake so often made when such a problem is presented as simply a matter of facts and figures. He is perfectly well aware that "government agencies" or even their international counterparts will never be able to treat this world illness successfully with a purely mechanical panacea. Most serious aggravation of the basic problem in resources is social inequality —which demands a drainage of those resources in maintenance of an unnecessarily high standard of living among the more privileged classes. Mr. Vogt begins his article by consideration of the old town of Cuernavaca in Mexico.

Below the old town stands one of the finest hotels in Latin America. Visitors come to it from many parts of the world, to soak in its gracious sun, to swing lazily through its blue swimming

pool, to dance to such music as only Mexican orchestras provide, to drink planter's punches made from sugar cane grown down the valley. Everything is as comfortable, pleasant and up-to-date as skillful man can contrive. . . .

Across the gorge lives Juan Perez, the peasant. On what the visitor pays per day, Juan lives a month or two. There is scarcely enough vegetation to support a few skinny goats.

Juan and World Peace

The story of Juan Perez, is, of course, a parable. His situation, unhappily, is not. Anyone can verify it simply by going to Cuernavaca. Juan and the hotel are a microcosm. But from them it is possible to draw perfectly sound conclusions. . . . Juan's life has meaning—meaning that is important to everyone living on the face of the earth. He is a link in the unbroken chain to the past and—despite the dominance of the hotel—an important part of the incoming wave of the future. Though few people, least of all those who sip tequila cocktails across the way, realize it, Juan is already muddying the waters of Mexico's river of history. The little waves he is stirring up will lap about the feet of those at Versailles or San Francisco, Compiegne or Berlin, or wherever men gather to piece together the world. And unless Juan is taken much more seriously into account than now seems likely, this cosmic-plastic surgery is virtually certain to be seared again by war's incendiaries. Meanwhile, most of those who govern the world, thinking primarily in political terms, give Juan Perez's problems the brush-off, if they mention them at all. . . .

Within two or three years, Juan's field will be fit for nothing but goats. That is the immediate future. Many hundreds of years will be required, once the goats have been taken off the slope, to build back enough topsoil to grow anything useful to man. That is taking the long view. Meanwhile, Juan's wife, and his daughters, and the wives of his sons, will continue to produce a child about every year. Where Juan is to find another field on which to grow corn for his tortillas, I don't know. But I do know that he is already wearing his belt tighter than a man should, to lessen the ache in an empty stomach; and his babies, who ought to be round and sleek and smiling, already betray their ecological—that is to say, environmental—kinship to the skinny dogs that one sees so often in that country.

Man vs. Natural Law

Our civilization, suggests Mr. Vogt, has been too frenzied and superficial to leave it either the time or inclination to seek understanding of man's moral relationship with nature in terms of the inflexible laws which unite the two.

The fact of the matter is that man's relationship with the earth is in such a state of maladjustment that it would be ample grounds for divorce, if such divorce existed. And man, often led by his governments, is so consistently sinning against natural laws that he is bound to suffer severe penalties, from which there is no appeal. Much of the distress in the world today grows out of such lawlessness. And it is bound to produce greater difficulties in decades to come. It is inconceivable that a stable and durable peace can be achieved as long as man ignores the basic facts of his own biology.

THE NEW ATLANTIS

Mr. Vogt's closing paragraphs are of interest to Theosophists both as a matter of sober prophecy and for the inclusion of the above phrase.

A Gautamalan Indian—a literate one—summed up the problem well. I had been showing him, for the first time, the meaning of the gullies through the corn and wheat fields, the chocolate color of the river that flowed by.

He watched it a long time, standing with me in the rain; then he said, "Why, my country is a New Atlantis. It is disappearing beneath the ocean."

There is, as yet, no indication that New Atlantis is to have equal representation at the peace tables with the Big Four. Yet it is at least their equal in power. As a potential cause of wars, it is far more dangerous than could be even an unchastened Germany. Unless something is done to limit the size of this New Atlantis, its invasion of the land of other nations—even of the Big Four—is inevitable. To control it will require statesmanship of a higher order. Unless it is controlled, there can be no peace.

GENERATIONS OF "RELIGIOUS ILLITERATES"

Bringing the cultured accents of the Harvard Divinity School to support the drive for religious instruction in America's public schools, Dr. Willard L. Sperry last April told a conference of educators meeting in Brooklyn that the separation of Church and State in this country has produced "generations" of "religious illiterates." The Bible, he said, which "once furnished the most available verbal currency for the exchange of ideas, is an almost unknown book." In public schools and state universities, only minimal religious practices are permitted by law. Religious instruction in the home is ineffective, because most parents "do not know what to teach their children because they themselves do not know what they believe." The difficulty and the danger anticipated by Dr. Sperry is this—"that for the practical purposes of the conduct

of everyday life, we shall . . . let moral idealism and the moral standards of our tradition go with the letter of now incredible theologies." (New York *Herald Tribune,* April 15.)

The Bible Is the Record

It is difficult to be patient with theologians—especially highly educated ones like Dr. Sperry. He has had ample opportunity to discover for himself why Christianity holds no appeal for the average American—why the Bible is a dead letter in most American homes. He must realize that despite the noble prose of the King James edition, the Bible has limitations. Except for rare ethical passages, mostly in the New Testament, and the garbled symbolism ("incredible theologies") which only adepts can recognize, the Bible is the record of tribal exclusiveness in religion and anthropomorphic perversion of the God-idea. Sectarian Christian religion has failed, failed miserably, in the high purpose claimed for it—to unite mankind in brotherhood and peace. Organized Christianity has sponsored racism, religious persecution, it has justified slavery, religious wars, and intolerance, and its worldly success is based on the insistent voice of bigotry backed by the enormous material power of western barbarism. That is the record, from the fifth to the twentieth century, and the latter, it may be hoped, will be the last in the life of modern "Christendom."

Dr. Sperry, however, is not dismayed by these failures. He chose for his subject, "The New Need for the Old Faith." And he calls upon the New World to shoulder the responsibility of transmitting the Old Faith to future generations, for we in the New World "find ourselves, by a kind of strange perversity, custodians of the whole gathered heritage of the two-thousand-year-old traditions of Christendom."

"Why Don't We Learn?"

Over against this charge of the dean of the Harvard Divinity School may be set the reflections of H. Liddell Hart, British military expert, author of many books on military subjects, including the texts for basic training of the British Army used after the first World War. Mr. Hart has written a small but remarkable book, *Why Don't We Learn From History?,* in which the fruition of a lifetime of crowded events viewed at close range is condensed within a few pages. The theme concerns war, its follies and disasters, and some suggestions for the future of the western nations. He speaks of the illogical nonsense of "those who talk

of patriotic self-sacrifice, and of its spiritual sublimity, while preaching pure selfishness in world affairs." "What," he asks, "is the use of anyone sacrificing himself to preserve the country unless in the hope, and with the idea, of providing a chance to continue its spiritual progress—towards becoming a better country? Otherwise he is merely helping to preserve the husk—saving the form but not the soul. Only a *perverse* patriotism is capable of such hopeless folly."

"THE NATURAL OFFSPRING"

The issue of Mr. Hart's musings is an evaluation of Christianity. No one can accuse him of wanting to win friends and influence people among devotees of the Thirty-nine Articles, nor among any sort of "believing Christians" at all, for that matter. He indicts historical Christianity for its claim to a monopoly of truth—he says he has learned "particularly from Buddhist, Hindu and Confucian teachings"—and asserts that western nationalism is in part a product of this claim. Among the consequences of the heritage of religious exclusiveness in the West were the bloody Crusades, the religious wars of the seventeenth century, and the endless conflict of Christian sects. Further—

> By following this line of thought we are led to see that Nazism—which rejects the Christian tradition—is nevertheless the *natural* offspring of the Christian religion. It is the natural offspring in a double sense—for while it carries the idea of exclusive rightness to its natural conclusion, it is the illegitimate offspring of the spirit of Christ as portrayed in the gospels. But the better we realize its illegitimacy the better we should be able to realize that the generation of a world-wide moral effort is hindered if those who hold any particular faith maintain an attitude towards other religions and philosophies which is unduly exclusive and arrogant—an attitude which is too much akin to the Nazi claim for German superiority. That attitude, in either case, would appear to be a legacy of the Jewish "chosen race" theory.

"A SPIRITUAL COMMONWEALTH"

From his own studies of religion, Mr. Hart has gained a conclusion which he offers to the reader "with a profound sense of humility, deepened by awareness of the limitations of knowledge and consciousness." It is this:

> Simply bearing personal witness, I would say that the further I have gone in study and thought the more I have become impressed by the *convergence,* as distinct from the coincidence, of all the great

> religious and philosophical thinkers on their uppermost levels. To put it another way, it seems to me that the spiritual development of humanity as a whole is like a pyramid, or a mountain peak, where all angles of ascent tend to converge the higher they climb. On the one hand this convergent tendency, and the remarkable degree of agreement that is to be found on the higher levels, appears to me the strongest argument from experience that morality is absolute and not merely relative, and that religious faith is not a delusion. On the other hand, it seems to me the most encouraging assurance of further progress—if only those who pursue spiritual truth can be brought to recognize their essential community of spirit, and learn to make the most of the points where they agree, instead of persistently stressing their differences and emphasizing their exclusiveness. In brief, and to illustrate my point by analogy, the hope of the future lies in developing the idea of a spiritual Commonwealth, not merely a spiritual United Kingdom.

Education for a Quest

If theologians like Dr. Sperry would entrust religious education to men like Liddell Hart, there would be little objection from theosophists, for Mr. Hart senses the true need of the age, and in terms which banish every trace of exclusiveness and sectarianism. What Mr. Hart proposes is not "religious instruction" at all, but a continuation of the eternal quest for truth, wherever it may be found. The plan of study he has followed might well be adopted by public schools and state institutions, without violating in the least the principle of the separation of Church and State. Of course, the established church, or churches, would oppose such a program with every weapon in the theological arsenal, and the cry of heresy and charge of departure from "time-honored traditions" would doubtless be raised by even distinguished gentlemen of Dr. Sperry's background. For its result would be the dissipation of the Christian legend as unique and the exposure of what is false in so-called Christian "history." It is nevertheless a fact that only the impartial study of *all* the great religions of the world will at last unveil the true meaning of the mission of Jesus, and the teachings which Christians have attributed to him as Christ the Savior.

Brotherhood in Extremis

Lookout for May contained comment upon one of the few philosophically evaluative articles extant concerned with a basic analysis of moral responsibility in relation to the present war. That essay, "The Responsibility of Peoples," appeared in a leftist political

journal. The Philadelphia *Evening Bulletin,* whose politics could hardly be confused with "the left," recently contained a special article by Malcolm Bingay, repeating the same thesis of *the universality of guilt* as that dramatically presented by Dwight Macdonald in *Politics*. Mr. Bingay is Editorial Director of the Detroit *Free Press* and was a member of the delegation of editors invited to Europe by General Eisenhower.

> When we landed at LaGuardia Airport [Mr. Bingay writes], we were surrounded by reporters. The burden of their questioning was: "How deep is the guilt of the German people?"
>
> This is the question the delegation of American editors heard everywhere; wherever we went in Europe, in England, in Iceland. It is the question we have been asking ourselves ever since that awful day when we had visited upon us the first gruesome impact of the horrors of Buchenwald.
>
> On the way home, flying high above the clouds, away from the heart-tearing agonies of man's bestiality, his sacrifices, his heroism, his spiritual exaltation, I pondered this question to myself.
>
> And I thought of the Painted Desert of Arizona, for reasons that at first were not clear to me. Then the idea clicked. The sands of that painted desert are of many hues, brilliant greens, reds, yellows. But take any one grain of sand and look at it in the palm of your hand and you cannot tell by the naked eye what color it is.
>
> So it is when you attempt to assay the guilt or innocence of 80 million people.
>
> The enormity of the problem will not permit a yes or no answer to any phase of it. . . . The great, significant thing about the German picture is this: There is not a person in Europe today who will admit ever having been a Nazi at heart.
>
> Not in all Germany can you find a man who will admit that he is a Nazi at heart any more than in America will you ever find a man who admits he believes in the horrible doctrines of the Ku Klux Klan.

"UNAVOIDABLE" COMPLICITY

> Throughout Germany the refrain is the same: "We did as we were told."
>
> I was thinking of American business and professional leaders whom I have heard say the same thing in many ways, that "they had to play ball."
>
> All the time I was listening to these alibis from scientists, scholars, manufacturers, merchants and the little people, I was seeing my own America—as though looking through one picture into another.

I was thinking of the dark post-war days in America when the hideous Ku Klux Klan rose to an estimated membership of 5,100,000 and dominated much of the political thought of America. There are men in high places today who gave the same excuse for joining it as the German civilians now give for Nazi membership; they thought it good business or good politics. . . .

The story of the rise of Nazism in Germany is the story of people who lost their moral sense in seeking security. It is the story of the world today. . . .

"How Deep Is Ours"?

The only difference between what happened in Germany and what could happen in America is that the Germans, for countless generations, have learned to obey while we have not; that Germany had 80 million people crowded into an area much smaller than Texas, and that the Nazis could apply the Huey Long-Al Capone methods, while the vastness of America precludes such efficiency in destroying all opposition.

Yes, the German people are guilty, guilty of selling their souls to a criminal system because it gave them what they thought was prosperity and security—as long as they obeyed.

But to what degree can we of America free ourselves of just such guilt?

Have we not, too, been . . . lured by the mirage of personal prosperity and security?

It is going to take more than pious platitudes to save us. There must be a rebirth of conscience, a realization that real success cannot be determined either by the social register or rating in Dun & Bradstreet. It must come from the mind and heart and soul of the individual American citizen.

How deep is the guilt of the German people?

I do not know.

Nor do I know, as I look over America, how deep is ours.

Macdonald Again

Additions made by Dwight Macdonald to "Responsibility of Peoples," when the article was reprinted in pamphlet form, emphasize the close agreement between Macdonald and Bingay on the point that we must ask ourselves, "How deep is our own guilt?" For that matter, Macdonald says of his article that "it was written primarily to show that we cannot feel superior to the German people."

Writings in the vein of the Macdonald and Bingay articles will arouse some heated dispute for the following reason: Most representatives of the two major divisions of thought on the significance of this war are alike reluctant to look at "war-guilt" in the light suggested. The "pro-war" majority is reluctant because a large part of the incentive to total war has been the belief that the source of most international evil has been localized in Central Europe. It is therefore disquieting to think that "we," the "peace loving nations," have exterminated millions of Germans, if it suddenly appears that these Germans are no more morally culpable than ourselves.

The anti-war minority finds a different variety of difficulty in accepting and respecting the Macdonald thesis. First, the war opposition has been largely concerned with the argument that stories of Nazi inhumanity are propaganda, that "nothing is so very wrong over there." This has characterized a considerable proportion of pacifist and semi-pacifist as well as isolationist thinking. If the death camps are a fact, as seems proven beyond any reasonable doubt, this position becomes extremely shaky. Something *was* very wrong over there—but not just "there." The fact of Nazism has not been met, nor can it be met, by saying that "Nazism is not really so bad." It must be met by combatting its essential elements. Also, such a phenomenon as Nazism—and its psychological roots are indeed universally present—cannot be met effectively by adopting the position that certain people or certain groups of people are *singly* responsible for inhumanities. This attitude is virtually an unqualified acceptance of the central Nazi doctrine itself.

THE RESPONSIBILITY OF INDIVIDUALS

Unless the "victor nations" can look more widely and deeply than they have hitherto—for the universality of responsibility—any number of future wars become imminent. When individuals acquire enough moral stamina to face the essential nature of the tragic heritage of our times, they may vitalize what Macdonald expresses in these words: "Every now and then the sense of fellowship flashes out like a vital flame darting out from under the rubbish-heap of hate-the-enemy propaganda. The source of this hidden fire is the sense of human identity. . . ." And the sense of human identity is the only bulwark strong enough to withstand the psychological effects of "hate the enemy" propaganda now being manufactured wholesale on the screen and in the press to cover our own inhumanities to man.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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